

DIOCESAN PRESS SERVICE

THE EPISCOPAL CHURCH

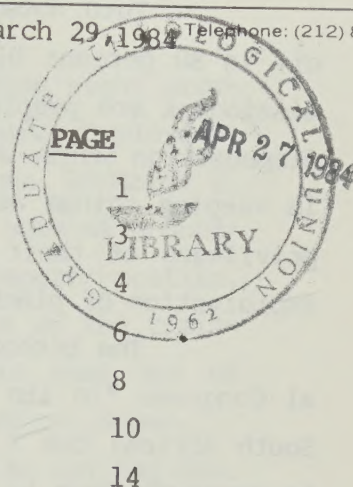
EPISCOPAL CHURCH CENTER • 815 SECOND AVENUE • NEW YORK, NEW YORK 10017

William D. Dearnaley, News Director
 Robert E. Vetter, Deputy News Director

March 29, 1984 Telephone: (212) 867-8400

CONTENTS

- Tutu Lashes Eloff Report (84064)
- ✓ ● Women's Deployment Network Developing (84065)
- Refugees Destroying 'Burden' Stereotype (84066)
- NJ Teens Taste Refugee Hardships (84067)
- ✓ ● Weapons Train Protesters Jailed (84068)
- Letter from China Details Churchlife (84069)
- Mission Society Opens American Branch (84070)



TUTU LASHES

ELOFF REPORT

DPS 84064

JOHANNESBURG (DPS, March 29) — Bishop Desmond Tutu, general secretary of the South African Council of Churches, has vigorously rejected both the competence and conclusions of the Eloff Commission, whose report on the Council was presented to parliament last month.

In an eleven-page statement released the same day as the report, Tutu said "no secular authority, not even the government of the land, has any authority to sit in judgement on the churches about how to be church and how it is to fulfill its God-given mandate to work for the extension of God's kingdom of justice, peace, reconciliation, compassion, laughter, joy and goodness...".

The Anglican bishop said he agrees with the commission on one point: "They have little understanding, as they declared, of theological verities." But, he said, "no one can understand why we exist as a council and why we do and say the things we do unless they understand our theological, biblical justification for doing so. We are not, and have never before been inspired by an ideology, political or otherwise".

-more-

DPS 84064/2

Rather, he said, it is " the imperatives of the gospel of Jesus Christ" which prompt the Council to oppose the government's apartheid program, which Tutu called "the most vicious policy since Nazism and communism."

Tutu noted that all five commissioners are white. The Council is 80 percent black. "With due respect," Tutu said, "all the commissioners are people who benefit daily from the vicious sociopolitical dispensation which we want to see changed...They have a vested interest in keeping things as they are with a white minority enjoying the vast privileges of their whiteness and benefitting from the oppression and exploitation of blacks."

The bishop reiterated support for the banned African National Congress "in its aim to work for a truly democratic and non-racial South Africa; but I do not support its methods. (But) how are we going to persuade them to come to the negotiating table if we have not kept touch with them? Whether the government and whites like it or not, I won't have the government dictate to me who my friends are going to be."

Tutu cited support for the Council by the leaders of the country's Roman Catholic, Anglican, Methodist, United Congregation, Presbyterian and Lutheran denominations in commission testimony. He said that demonstrates the falseness of the commission view that the council is separated from its membership.

He also said the high of level of overseas support for the Council budget -- about 97 percent -- reflects the fact that "overseas partners regard it as a privilege to share with us in our ministry. We are members of the body of Christ and there is a mutuality in our relationship that the commission appears to know nothing about."

He also said that past Council financial irregularities are no reason to condemn the entire organization, that in any event the situation has "improved remarkably", and that official reports about the South African Defence Force indicate that it "in one year has lost inexplicably more funds than the SACC will hope to use in a decade."

Tutu said that the Council operates "openly and above board.. ..not..clandestinely", and that while it "may act confidentially...our policy is we do and say nothing by which we would not stand if it became public." Repeating "our offer to the authorities," Tutu said, "If we have contravened any of your multifarious and hideous laws, charge us and let it stick."

###

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

WOMEN'S DEPLOYMENT

NETWORK DEVELOPING

DPS 84065


NEW YORK (DPS, Mar. 29) — Seventeen women from eight provinces attended a four-day workshop sponsored by the Church Deployment Board and the Women's Ministries Office and held here Feb. 28-March 2. The purpose of the workshop was to train clergywomen to work with other clergywomen in matters of deployment. The use of the computer profile, resume design and interviewing skills were the main focus of the training. In addition the women worked to identify factors that are of unique concern to ordained women and other professional church women.

The training was done by the Rev. Jim Hanisian and the Rev. Dick Ullman from the Diocese of Southern Ohio. Hanisian is one of the authors of the computer profile guide "More Than Fine Gold", and both of them serve as deployment personnel in the diocese. Church Deployment Board members the Rev. Barbara Schlachter and Mary Lou Lavalley served as consultants to the conference.

The women attending were the Rev. Mary Beale and the Rev. Marsue Harris of Province I, the Rev. Judith Upham and the Rev. Elizabeth Habecker of Province II, the Rev. Jane Dixon, the Rev. Mary McLeod and the Rev. Gayle Harris ^{Alum} of Province III, the Rev. Claiborne Jones and the Rev. Nancy Sibley of Province IV, the Rev. Mary Mail, ^{Alum} the Rev. Faith Perrizo and the Rev. Jane McDermott of Province V, the Rev. Sandra Ann Holmberg of Province VI, the Rev. Elizabeth Masquelette of Province VIII and the Rev. Victoria Hatch and the Rev. Mary Goshert ^{Alum} of Province VIII.

These women were selected by the presidents of the Provinces and on returning to their dioceses and provinces, will work with the bishops and diocesan deployment officers and other ordained women to help them in the deployment process. They are available to do workshops with groups or provide individual consultation for women engaged in a job search.

Board member Schlachter reported that "the workshop surpassed our highest hopes for such a gathering. The ordained women of the Church have been provided with a wonderful network of active aid and support."



Digitized by the Internet Archive
in 2024

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

REFUGEES DESTROYING

'BURDEN' STEREOTYPE

DPS 84066

NEW YORK (DPS, Mar. 29) -- A recent survey by Church World Service, the relief and development arm of the National Council of Churches, indicated that most refugees resettled in the United States are becoming self-sufficient. A sampling of refugees aided by the Presiding Bishop's Fund for World Relief showed even better percentages in some categories than the Church World Service average.

The report, "Making It On Their Own" was put together with the help of Calcologic Corporation and surveyed over 4,500 randomly selected refugee cases from those handled beginning with the fiscal year 1980 and through the first half of fiscal year 1983. For the first part of the time period covered by the survey, the refugee program of the Presiding Bishop's Fund for World Relief was conducted largely through Church World Service. Since October of 1981, however, it has been operating independently.

One of the report's most significant findings was that refugees' use of public funds -- most commonly in the form of food stamps and medical assistance -- lessens over time as they are able to find employment. This contrasts sharply with the image held by some people of each refugee as a permanent drain on America's resources.

Of the families surveyed who had been in the United States six months or less, 44 percent had at least one member employed full time. Among those who had been here three years, that figure rose to over 75 percent. In both groups, those without jobs were usually actively looking for employment, except where age, disability, or need to care for young children prevented this.

Another finding was that, for a refugee, success depends largely upon ability to become competent in one's new language. This is supported by the sponsor who wrote to the Presiding Bishop's Fund "Quite possibly the best money invested ...was for the intensive English language courses. No doubt this was the principal factor in the (refugees') goals being achieved far sooner and easier than otherwise."

DPS 84066/2

For some refugees, the transition is eased by relatives who have preceded them. A Vietnamese family resettled by the Fund wrote "We are thankful to your Refugee Resettlement Committee in helping to bring our brother to the United States and to give us advise in settling our brother. We think you have tried your best in leading us to have good independent life."

Independence is not always easy to come by. According to Sally Dresser of the Presiding Bishop's Fund, even when a refugee is achieving all other goals, full self-sufficiency can be prevented by an inability to get credit to buy a car needed for transportation. Emotional dependence may also be a problem -- sometimes more for the sponsor than for the refugee. As part of a report to the Fund, one sponsor noted "My chief lesson throughout this year is that refugees/immigrants are people who must make their own decisions, even if those decisions are mistakes."

###

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

NJ TEENS TASTE

REFUGEE HARDSHIPS

DPS 84067

by Jessica Sabin

Vincent United Methodist Church

NUTLEY, N.J. (DPS, March 29) -- The youth groups of Vincent United Methodist Church, led by the Rev. Hank Lay, and Grace Episcopal Church, led by Teresa Gleason, joined forces to raise money for refugees in Somalia, enduring a twenty-four hour simulated refugee camp. The twenty-five teenagers surpassed their goal of raising \$1500 for the refugees. Part of this money will be sent to Somalia for medicine and food and part will be used to help needy people in New Jersey.

The refugee camp was planned so that the participants would get an idea of how hunger, thirst, and boredom are part of every refugee's life.

On Friday evening the "refugees" were greeted by Spanish-speaking clerks and were required to fill out forms written in Spanish. The rest of the evening was spent playing non-prop games, and watching a skit and a video-tape dealing with the problem of refugees. A "camp" was set up and everyone settled down on the floor for the night, only to be awakened, first by "bandits" who stole all their pillows and jackets, and then by a "flash flood" which necessitated a move to higher ground at 2:00 a.m. The youths finally fell asleep huddled around a small fire in one of the church fireplaces.

Breakfast was plain oatmeal. Those who won an early breakfast ticket also got a donut.

The day was spent listening to speakers, watching video-tapes, and playing games, all designed to teach more about refugee life. There were periods of deliberate boredom and a demonstration of health care in a refugee camp. Water was strictly rationed, lunch was plain rice, and dinner was a hidden piece of bread that had to be found.

The overall goal of the simulated camp was to give the youth a basic understanding of refugees and their problems. The teenagers expressed various reactions to the camp. Amy Greengrove said, "It was a great adventure and a wonderful experience that I loved." Lynne Siepert

DPS 84067/2

expressed, "This is an experience that we will never forget. The worse the conditions were, the more I wanted to help the refugees." "Even though we may have had a desire to leave, we stayed. This shows, to our standards, that a refugee camp is a very poor place to be, but, on the other hand, to a refugee it's the only hope they have, " said Ed Tyerman. Steve Gibson reflected, "A society should be judged by the way in which it treats the poor."

The youth of of Vincent Church plan to have a car wash and bake sale to help more hunger programs, while Grace Church youth will hold a pancake breakfast, spaghetti dinner, and a car hop.

###

(Eds: Miss Sabin is a tenth grade student at Nutley High School.)

(PICTURE CAPTION)

84067 -- Twenty-five teenagers from Nutley, N.J. Episcopal and Methodist churches spent 24 hours in a project designed to give them a taste of the hardships of refugee life and which raised more than \$1,500 to help refugees in Somalia. Here, the young people huddle near a fire in the parish hall, but their sleep that night was interrupted by "bandits" and "flash floods."

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

WEAPONS TRAIN

PROTESTERS JAILED

*Pierce is Alum -
put in Alum News -*

DPS 84068

NEW YORK (DPS, March 29) -- Episcopal priest and peace activist, the Rev. Nathaniel Pierce, was one of a number of people arrested during a series of demonstrations last month along the route of a train believed to be carrying nuclear warheads from Texas to Washington.

The train which left Amarillo, Texas, on Feb. 23, was enroute to the Navy base at Bangor, on the Puget Sound near Seattle, homebase of the missile-carrying Trident submarine. Federal authorities would only say that the white, armored train carried a special department of energy cargo but peace activists all along the route met it with prayer vigils.

"We believe that a further escalation of the arms race by the shipment and deployment of such weapons is in violation of international law, the Gospel of Jesus Christ, and the teaching of our pastoral letter", "The Challenge of Peace", twelve Roman Catholic bishops said in a call that implicitly condoned civil disobedience.

A string of peaceful incidents were reported along the route. Nine demonstrators, including one Protestant and two Roman Catholic clerics, were arrested at Bangor, when the train arrived on Saturday. Also arrested was James Douglass, 46, of Silverdale, Wash., an organizer of the Ground Zero Center for Non-Violent Action, which helped organize the demonstrations that stretched from Amarillo to the Northwest. He is a Roman Catholic pacifist and author of "The Nonviolent Cross", a 1968 book which held that Christians have a moral responsibility to oppose nuclear warfare.

East of Laramie, Wyo., the train was showered with flowers as it passed under a bridge. In Nampa, Idaho, Pierce and his wife were two of the seven of eighty demonstrators arrested for attempting to lie down on the tracks. Near The Dalles, Ore., fifty persons gathered at the Amtrak station where they held hands and prayed silently beside the tracks.

The demonstrators are looking forward to a further demonstration along the route of the trains from Texas to Bangor on the West Coast, and Charleston, S.C., on the East on Pentecost Sunday, June 10, which peace activists have chosen in recent years to demonstrate.

DPS 84068/2

Interviewed by the Messenger of the Diocese of Idaho after his release on bail, Pierce asserted that the demonstration accomplished several things. "First, now we know that the train comes through Idaho. Before it was always denied." He also noted that the numbers turning out to protest the train were increasing and that the demonstrators are more middle class, middle-aged and feminine than those of the Vietnam war era. Finally, he noted, the bright light of public attention is choking off the previously limitless varieties of routes over which the trains can run.

His wife Audrey added: "I know a lot of people think we support or aid the communists. I don't feel that's the case. I'm very grateful to live in a country where you can do this type of thing. I'm very patriotic."

The bishops said in their joint letter, "One meaning of the tracks campaign is that it can monitor and offer nonviolent resistance to each successive violation of our pastoral letter. Our stand in the pastoral letter is that no further deployment of nuclear weapons can possibly be justified. Every missile and nuclear weapons shipment is both a significant step toward a first-strike holocaust and a violation of the moral step we have taken, with the support of many other U.S. citizens, especially people of faith. What we can all do along the tracks when these shipments come through is stand in prayerful witness to the alternative power of divine love and nonviolent action."

###

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

LETTER FROM CHINA

DETAILS CHURCH LIFE

DPS 84069

(Editors: The following is courtesy of the Anglican Press Cooperative and is transmitted by Ruth Nicastro, editor of the Episcopal News, Los Angeles, who wrote this introduction. Two years ago a delegation from the Diocese of Los Angeles visited our companion diocese of Hong Kong/Macao. The delegation also visited the Guangzhou (Canton) Christian Church in the People's Republic of China, as did a youth delegation from the Los Angeles Diocese in summer, 1983. Both of these visits were arranged by the Diocese of Hong Kong/Macao. This letter, written in the late fall of 1983, has now been received by the Diocese of Los Angeles companion diocese delegation. We believe it to be the first such detailed letter from a Christian Church in China.)

We write to you in the Diocese of Los Angeles for the first time since your visit to us in April, 1982, and send you greetings.

When the youth delegation from your diocese visited us (last summer) and brought pictures which you took when you were here, it recalled the happy occasion of your visit, which provided an opportunity for us to meet each other, to know each other, and to deepen the fellowship between Christians of our two nations. We hope our friendship will be further consolidated and developed, and that the flowers of Sino-American friendship will blossom all over our two countries.

After liberation, under the guidance of God, the Guanzhou Christian Church was going onward step by step, holding to the principle of Three-Self (self-administration, self-support and self-propagation) along with the other churches all over China. Then came the ten catastrophic years of the so-called cultural revolution (1966-1976). Church buildings were closed, normal religious activities were obstructed, religious freedom was practically non-existent.

We thank God that that period has ended, that the People's Government has reaffirmed and reimplemented its policy of religious freedom, and that churches have been gradually repaired and reopened.

In September, 1979, the Dong-Shan Church was the first to reopen for public worship in Guanzhou. The Zion Church and Ho-Nan Churches reopened soon afterward. (These are the churches you visited.) Because of huge crowds attending these churches, it has been necessary

DPS 84069/2

to open more churches. At the end of 1982 we got back two more church buildings: the Church of Our Savior (a former Anglican Church shut down and turned into a factory and badly damaged during the cultural revolution and Shi-Pu Road Church (a former Methodist Church used as a primary school during that period.) Both of these churches are being repaired, though they need a lot of renovation and it takes time. We are negotiating with the government to reopen a sixth church in the southwestern part of the city which has been used as a kindergarten for the past 16 years.

Some times it is not easy to reopen old churches, because the buildings have been taken over by schools, factories, warehouses, etc. It is not easy to ask them to leave when there is no other place for them under the acute housing shortage. However, we are hopeful that the sixth church will become available soon, and that Christians residing in all parts of the city can attend worship services in a church in their own neighbourhood.

The Church of China is now in a post-denominational period. There are still differences based on historical backgrounds and past experiences. We are developing a spirit of respect towards those with different traditions from what our own may be. For instance, members of our churches are given the choice of baptism by either sprinkling or immersion.

At the three churches which have reopened in Guanzhou, there are mid-day worship services on Sunday as well as a Sunday evening service and also a mid-day Saturday service to accommodate people who work on Sunday. (This is also in favor with former Seventh-Day Adventists.)

About 2,500 people attend the three Sunday services at each of the three churches. On Christmas and Easter Day the crowd was so large some people had to sit on the stairways, while others stood in the aisle or outside.

We have Holy Communion on the first Sunday of every other month in each church. Each church also has weekly Bible study and prayer meetings. In regard to those who seek baptism, we take it slowly. An inquirer's class is opened in each church whenever required. Since the recovery of the churches, we have had eighteen such classes, and 872 believers have been baptized, many of them youth. Every church

has a choir of forty-sixty young people who sing for Sunday services and for special occasions. Sections of Handel's "Messiah" were sung by the combined choirs at Christmas this past year.

It is hoped that a million copies of the Holy Bible printed by the National Three-Self and the National Christian Council will be available by the end of 1983. There are plenty of Bibles for all who wish them in Guangzhou now. The National Christian Council is conscientiously working to publish a new hymnal which contains many hymns composed by Chinese Christians.

The harvest is great, but the workers are few. The lack of clergy has been a big problem in developing our churches. Therefore, the training of preachers is one of the urgent tasks for us. We have sent four young people to the Nanjing Union Theological Seminary for a four-year course. The first Guangdong Province Theological Training Class since the cultural revolution was inaugurated in Guangzhou on September 12, 1983, with thirty church workers and lay persons of the local churches and home meetings in the province enrolled for three months of basic training. Many young people expressed a wish to come and study, but it was too many for us to handle.

Ten new pastors from the medium-size cities and rural areas of Guangdong Province were ordained by the laying on of hands by other pastors in July, 1982. This was the first ordination in Guangzhou since the People's Government decided to put wrong things right. (1976.) Many persons have subscribed to the journal syllabus (correspondence course) of the Nanjing Seminary, and most of them are the layworkers who conduct worship services in home meetings. Each church has a Church Affairs Committee elected to carry on the work of ministry. The Guangzhou churches send ministers to outlying congregations to conduct Holy Communion and baptism. We also send preachers to home gatherings in rural areas where there are no chapels yet.

No matter where we worship, all Christians are members of the same body, enjoying in Christ the fellowship of mutual love and help.

DPS 84069/4

One of the significant achievements of the Three-Self Patriotic Movement of Chinese Christianity is to change the people's view of Christianity. In old China, a common saying was "One more Christian, one less Chinese." So we must do our best to make Christianity really Chinese, to bear witness and bring the Gospel to Chinese. More and more people in China have come to recognize that they should no longer look upon Christianity as a foreign religion. Many noted fellow-Christians have been elected to the People's Congress or the People's Political Consultative Conference. They work alongside the rest of the people and government cadres in all sorts of community activities and work toward the Four Modernizations of our Motherland.

We have many shortcomings and weaknesses, and there still many difficulties and problems to be solved. Yet the Guangzhou Church is pushing forward. We are confident that God is leading our Church to a still brighter future. We are thankful to God for His guiding hand, to our people for their sympathy, and to Christians overseas for their good will and prayers.

###

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

MISSION SOCIETY OPENS

AMERICAN BRANCH

DPS 84070

SEWANEE, Tenn. (DPS, Mar. 29) -- Anglican and Episcopal church leaders gathered at the University of the South for the dedication and first board meeting of the Society for Promoting Christian Knowledge/USA on March 12-13.

SPCK, founded in 1698 as the first English missionary society, has not only sponsored mission work throughout the world but has established libraries, distributed millions of books for schools, libraries and mission, has provided teachers for isolated areas of the world, and has assisted refugees. Branches exist in India, Australia and now in the United States.

The American branch will concern itself initially with development, publication and distribution of literature to aid Christian ministry in developing countries, particularly Latin America and Africa.

The Rt. Rev. FitzSimons Allison, bishop of South Carolina, was celebrant at the noontime dedication service on March 13, at which the Rt. Rev. G. Edward Haynsworth, executive for world mission in church and society as the Episcopal Church Center in New York, preached.

The evening before, George Lunn, secretary for mission for the British Society, spoke to the Sewanee community on "SPCK Worldwide".

Other British Society visitors attending the service and board meeting included Patrick Gilbert, general secretary, and Lionel Scott, vice-chairman of the governing body.

The Board of Trustees includes Allison and Haynsworth; the Rt. Rev. Edmond L. Browning of Hawaii; the Rt. Rev. David Birney IV of Idaho; the Rt. Rev. William Folwell of Central Florida; the Rt. Rev. Leo Frade of Honduras; the Rt. Rev. Alden M. Hathaway of Pittsburgh; the Rt. Rev. Furman C. Stough of Alabama and chancellor of the University of the South; Robert M. Ayres Jr., vice-chancellor of the University of the South; the Very Rev. John E. Booty, dean of the School of Theology at the University; Frederic C. Beil III, New York publisher; William G. Burrill, archdeacon of Northern California and bishop-elect of Rochester; Gilbert; Richard Hall, personnel director for the University of the South; Dixie Hutchison of Dallas; Norman A. Hjelm of Fortress Press in Philadelphia; the Rev. Charles Long, editor of Forward

DPS 84070/2

Movement Publications in Cincinnati; Mrs. Harry J. Parker, San Antonio banker; the Rev. Onell A. Soto, mission information officer of the Episcopal Church Center ; Thomas S. Tisdale Jr, Charleston, S.C. lawyer; and the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council.

Ex officio members are the Rt. Rev. Conrad Meyer, bishop of Dorchester, and the Rt. Rev. David Young, bishop of Ripon.

Offices for the Society/USA are in the School of Theology at the University of the South. Karen Crippen, administrative assistant, is operating the office until an executive director can be hired.

Any one interested in being a diocesan contact person for the SPCK/USA should get in touch with the bishop of the diocese.

###

(PICTURE CAPTION)

84070 — Bishops Furman C. Stough of Alabama, (left) G. Edward Haynsworth of the Episcopal Church Center, (second left) and FitzSimons Allison of South Carolina (back to camera) join Dean John Booty before services inaugurating the Society for Promoting Christian Knowledge/USA. The United States office of the English-based mission society will be headquartered at the University of the South where the opening celebrations took place.

###